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a/July 1983

CHALLENGE MAKES YOU GROW, Sri Gurudev

AGE IN THE INFINITE OCEAN, Sri Swami Sivananda

LDREN'S CORNER and more ...

CHALLENGE

Integral Yoga®

The Teachings of Swami Satchidananda



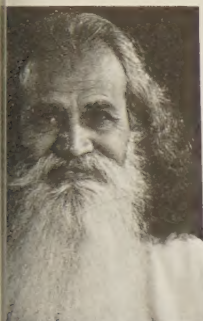
Holy Days and Other Special Dates

JULY

4	U.S. Independence Day
5	Asalha Puja (Buddhist)
8	Lailatul-Qadr (Islamic)
15	O-bon (Japan)
24	Guru Poornima Day; Full Moon
28	Sri Sundaramoorthi (Birthdate)

AUGUST

12	Ganesha Chathurthi (Hindu)
15	Sri Aurobindo (Birthdate)
16	Sri Krishna Janamashtami (Hindu)
23	Full Moon; Chung Yuan Festival (China)
27	Parsi New Year



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Vol 14, No 3 June/July 1983

CHALLENGE

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



I wish to thank you for your guidance and instruction. Now, after several years of having been introduced to Yoga, I am realizing the benefits of the asanas, pranayama, and meditation. Yoga has brought me closer to Jesus and to you and I am thankful.

I have meant to write many times to thank you, and I'm glad that I finally did.

-J.K., Benthurst, I.

I just wanted to tell you that I returned from a wonderful trip to Israel with some gifts for the LOTUS. I visited the wailing wall in Jerusalem and as is the custom, made a wish on a piece of paper and stuck it into a crack in the wall. My wish was for the building of the LOTUS to be successful and that much love, peace and understanding be brought to the world through its existence.

-K.R., London, England

By God's grace, and with your continued blessings, our clinic is growing by leaps and bounds. I am continually learning about being a yogi and also a businessman -- serving people and keeping the business running so that service can go on. Sometimes I seem to be very adept at this, and other times I am made aware of how far I still have to go. Most importantly, I am enjoying this opportunity to

ve and grow.
 When you left our clinic
 t time you said that
 ple should begin to feel well
 a before receiving treatment.
 ply by walking in the door,
 y should begin to receive
 e benefit. I smile a little
 n some of our patients tell
 "I started to feel better
 n your receptionist spoke
 me on the phone" or "I
 t want to sit in the wait-
 room; the atmosphere is so
 ling."

You are foremost among my
 chers and mentors. I have
 y to pause to reflect
 t it was your teachings
 t kindled a desire in me
 serve. Ultimately, this
 s led me to much joy,
 ppiness, and self-growth.
 ank you.

-S.F., New West Chiro-
 practic Clinic, Rich-
 mond, Virginia

Last August I dreamed that
 u came to my home and when
 opened the door and saw you,
 feel to my knees and kissed
 ur hand. I did not know who
 u were, but I knew you were
 meone I loved and respected
 ry very much. You spoke no
 rds to me. You smiled at me,
 e way a loving father some-
 mes smiles in approval at
 s child. The room we were in
 s bathed in a yellow-white
 st of light.

It was not until December
 at I actually found out who
 ou are. When I first saw a
 photo of you in a book my
 riend had given me (to im-
 rove my health), I was filled
 ith great joy. Thank you.

-K.T., Cleveland, OH. □

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spir-
 itual teacher, and Guru of
 the students of Integral Yoga.
 He is dedicated to the ecumen-
 ical movement, his motto being
 "Truth is One, paths are many."
 His main residences are in Buck-
 ingham, Virginia during the
 summer and Santa Barbara, Cali-
 fornia during the winter. He
 also travels widely, sharing
 with people through every pos-
 sible medium: Lectures, confer-
 ences, radio, TV and newspaper
 interviews, books and visits to
 centers around the globe in the
 fields of education, religion,
 health and Yoga.

Challenge Makes You Grow

Sri Swami Satchidananda

Life is a challenge. Without the challenge we wouldn't grow. In fact, everything grows because of challenges. Dig a hole, put a seed inside and simply leave it like that. Do you think the seed will grow? No. You have to give it a challenge. Cover it with some soil; leave it in the dark. The seed says, "Aha! You are covering me up? Watch me come through!" It starts to grow.

You need a challenge in life. Your difficulties help you find solutions. The greater the problem, the more solutions we find. These challenges force us to dig into our own intelligence. We have all the answers there. Necessity is the mother of invention. Don't try to escape the problems and puzzles of life. Neither should you run here and there looking for challenges. Just stay still. Challenges will come to you one after the other.

If you want more challenges, come to an ashram. Many people move to an Ashram thinking of escaping life's difficulties. However, the same challenge

comes in another form there. If they run again, they will encounter the same problems. We cannot run from our own minds.

If you are married to someone and the time comes that you no longer get along so easily, immediately you will think of divorce. You run to another person. Where is the guarantee that this new one is a saint? I often advise people in this situation: "At least you have lived with him for a few years. A known devil is much better than an imagined divinity. At least you know by now that he is not perfect and in what ways he is not perfect. It is better to sit tight and find ways to work it out."

Never run away. Escapism will never help you grow. Keep working, keep working. Then you will grow beautifully. That is what makes any life a success. When you make a commitment, stick to it. All the great thinkers said that. Face all the challenges and become great.

It is all in your hands. You can raise yourself by yourself. Your own mind can make life's challenges a heaven or a hell.



If your own mind is your enemy, you don't need any other enemy in the world. You will never have a friend anywhere then. If your mind becomes your good friend, you cannot find even one single enemy.

Sense of Adventure

QUESTION: I hear over and over that God is the cause of everything. Then I hear that various things were caused by our own karma. Now if the ills that befall us are due to our own ignorance, then is God the cause of our ignorance? If God is the cause of all, why does He create the ignorance within us?

SRI GURUDEV: True. God is the cause for your ignorance. But God gave you intelligence also. Ultimately, God is the cause for everything.

God told Adam, "You are happy. You are in my image. You can always stay happy. Just be as you are -- simple, carefree, unselfish. You don't have to look for anything. You don't have to eat the fruits of your actions." God gave man the

choice, the freedom. We are free to be ignorant or to be intelligent. God created ignorance, but He didn't want you to be ignorant. He simply created it and left it there. "Pick anything you want. Choose anything you want. I give you that freedom." That is His special gift to humanity. Only human beings have that freedom.

When you do certain things, is there not something inside you saying, "That's not the right thing to do."? Sometimes you ignore that inner voice and do it anyway. After the act is done, you realize that you shouldn't have done it. You feel guilty, but it is really all right. That is the way you learn.

Almost all our lessons come by making mistakes. If you don't make a mistake, you don't take. After all, what is a mistake? You missed the take. You need to take it again. If you take it right, it won't be a mistake. The biggest mistake is to take (rather than give).

So you see even mistakes are good. One of the great preachers for making mistakes is Buckmin-

ster Fuller. He always goes out and says, "Friends, don't hesitate to make mistakes. Why? We learn sooner by making mistakes." A person who hesitates to make mistakes never learns anything. He is dull, tamasic. It's better to do something wrong than to do nothing. If you do nothing, you never learn anything. If you begin to do something and if it is wrong, you very soon will know it's wrong. That way you learn to do the right thing. That's why something is better than nothing.

You may still ask me, "Why should God do all this? Why should He put both before me and give me the freedom to choose? Why should He do that?" I've said before that, sitting quiet, He was bored. He wanted to have some kind of adventure. The other parts of creation didn't give enough fun. So He decided to create human beings and give them the choice. He always has adventure now. He is kept very, very busy nowadays.

Life is like that. Life must be a challenge. Only then is it exciting. Imagine an obstacle race. You must go through obstacles, jump over hurdles, go through barrels, climb over walls. What if you avoid all of them and go around and ask for the winner's cup? Would they give you the cup? No. They would say, "Oh no. You go back and go through all the obstacles properly."

Then you say, "Why should I do that? If you are interested in giving me the cup, just give it."

"No. You must prove that you deserve it." So in life, we are going about proving it.

Life is a game. It keeps you interested. If life is al-

ways smooth, when you have great grandchildren you won't be able to stretch out your legs, lean back in the chair and talk about it all. When you've had adventure you say, "You know, sweetheart, my gosh, when I was a young child like you this is what I did."

"Ahh! Grandpa, you did that? Then what happened next?"

You see? How they will love the story and you will love telling it if there are adventures to share.

If you say, "Well, since my birth I just sat there at home," the children will get up and go away. They won't even listen to your story. So have something exciting to tell people later on. You will be very proud and happy.

Recently I asked someone, "How was your trip?"

He said, "Oh, everything went smoothly." That was it, finished. I went away. But if he had said, "The car broke down! We punctured the tire; we broke the crank. We had to stop there," then I would have sat there to hear the whole story.

Life is a joy. It's fun. We are naturally fun-loving creatures. Don't become somber and morose in the name of Yoga. Yoga is not a serious, castor oil face. Just be happy. Even if you make a mistake, say, "Look, I did this. Wonderful. Look at how much I learned!" Don't ever lose your sense of adventure.

Yes, we came to enjoy life. It's all in our hands. Nobody is interested in making you miserable. You make yourself miserable. And you can make yourself happy. Do you understand my point? Good. Be happy!

-from a talk given December, 1982 in Santa Barbara, California. □

Bringing Understanding

There is a LOTUS Temple being built at Yogaville in Buckingham, Virginia. This temple is being built to bring understanding to all the different religions. People are killing other people because they worship God in a different way. They say, "Oh, your religion is dumb. I worship a different God than you, and mine is better than yours." But really Truth is One, Paths are Many.

The LOTUS is being built to end selfishness. People think other people don't deserve the things they do so they just forget about them and let them die of starvation. That is what selfishness does to people.

The LOTUS will be a place where all the people of different religions can worship God in any way they want. Sri Swami Satchidananda is the founder of this great LOTUS.

-Gita Wenzel, age 11

Throughout the winter, work continued at the Light Of Truth Universal Shrine (LOTUS) site. The basic structures were completed and all concrete poured for the reception/office

buildings. The arch between the two buildings, which begins the walkway to the LOTUS, was poured. The intricate finish work for the arch will be done later. As of late April, the footings for the Shrine itself had been poured, thus beginning the construction of the LOTUS building.

Mr. Lewis Thompson continues to do an exemplary job as Supervisor of this construction. Architect Jagadish James McCabe recently praised Mr. Thompson by saying: "This is the finest construction supervision I've seen in fifteen years as an architect. It seems to me that Lewis Thompson is one of God's gifts to the LOTUS."

Mr. Thompson reports that many people throughout the Buckingham area are constantly asking him questions about LOTUS and seem to be very supportive of having an ecumenical Shrine in their community.

Of course, the Chief Supervisor, Sri Gurudev, visits the site almost every day when he is in residence in Buckingham. Through the care of this great Gardener, the LOTUS is rising from the rich, red Buckingham soil. □

Voyage in the Infinite Ocean

Sri Swami Sivananda

Life is God in expression. Life is joy. Life is flooding of the bliss of the Spirit.

Life is a conscious stream. Life is vibrant in every atom. There is life in everything. There is no such thing as inanimate matter. Life is involved in a piece of stone. Matter is vibrant with life. This has been proven by modern scientists.

Life is a voyage in the infinite ocean of time, where scenes are perpetually changing. Life is a journey from impurity to purity, from hatred to cosmic love, from death to immortality, from imperfection to perfection, from slavery to freedom, from diversity to unity, from ignorance to eternal wisdom, from pain to eternal bliss, from weakness to infinite strength. Life is a great opportunity provided by the Lord for His children to evolve into Himself.

We are here as passing pilgrims. Our destination is God. Our quest is for the lost inheritance, the forgotten heritage. The great central aim in life is the coming into a conscious realization of our oneness

with God. Life has no meaning as a separate life. It has meaning only when it becomes full or whole, when the individual soul joins the Supreme Soul.

The Goal of Life

The true goal of life is to get back to the source from which we came. Just as the rivers flow restlessly till they join the ocean, the ultimate source from which they got their supply of water, just as fire leaps and burns furiously till it merges in its own origin, so too we would be restless here till we obtain grace and become one with Him.

The sole object of life is the attainment of Self Realization or absolute freedom. The aim of man's life is to unfold and manifest the Godhead which is eternally existent within him. The purpose of life is to lose all sense of distinctive personality and be dissolved in the Lord. The attainment of the Infinite Life is the supreme purpose of finite life.

To live is to fight for the ideal. Life is a fight for fullness and perfection. Life is a

ttle for attaining supreme
ndependence. Life is a series
conquests of the lower self.
n evolves, grows, expands,
ains various experiences through
his kind of struggle.

Fight bravely with the in-
ternal foes on the battle-ground
of your heart. Even a little
victory in the inner battle
with your mind and senses will
develop your will-power, and
give more assurance and courage.
The harder the struggle, the
more glorious the triumph. Self
realization demands very great
struggle.

Live for God. Boldly face
all the difficulties of this
petty, earthly life. Be a
great hero. Climbing a mountain,
crossing an ocean, fighting even
just war -- these are not
the true acts of heroism and
real courage. Controlling your
mind and senses and overcoming
egoism by attaining self-
mastery -- these constitute
the real heroism in humanity.
How long will you be a slave
of the senses and mind? Assert
your real divine nature and
your mastery over the lower
self. This is your most impor-
tant duty.

Life Is a School

This does not mean, however,
that we should ignore the life
in the physical plane of matter.
Matter is the expression of
God for His own play. Matter
and spirit are inseparable like
heat and fire, cold and ice,
flower and fragrance. A life
in the physical plane is a
definite preparation for the
eternal life in God.

Life is a great school for
earning many useful lessons,
and for the development of

character and divine virtues.
Life is a school in which every
sorrow, every pain, every heart-
break brings a precious lesson.
Life on earth is the means of
self-perfection.

The world is your best teach-
er. This world is your best Gu-
ru. There is a lesson in every-
thing. There is a lesson in
each experience. The world is
the best training ground for the
development of various divine
virtues such as mercy, forgive-
ness, tolerance, universal love,
generosity, nobility, courage,
magnanimity, patience, strong
will, and so on. The world is
an arena for fighting with the
diabolical nature and for ex-
pressing divinity from within.
The central teaching of the
"Bhagavad Gita" and the "Yoga
Vasishtha" is that one should
realize his Self or true nature
by remaining in the world.

Be in the world, but not
caught in the world. Behave
like the water on the lotus
leaf. Give up the lower nature
of selfishness, anger, greed,
hatred, and jealousy. Assert
the divine nature.

The salt of life is selfless
service. The bread of life is
universal love.

Have a simple and unassuming
manner of life. Live not to eat
but eat to live. Bear no envy.
Commit no slander. Speak no
falsehood. Practice no deceit.
Harbour no malice. You will be
ever joyful, happy, and peaceful.
Make life a perpetual joy.

Understand well the meaning
of life. Then start the quest.
Life is your greatest gift. Util-
ize every second profitably.
Success often comes to those who
dare and act. It seldom comes to
the timid. -from "Bliss Divine" □

Action and Inaction

Swami Yogananda

Based on Sri Shankara's Bhagavad Gita Commentary

In the eyes of most human beings, action simply means a "real" activity of body and mind. To them, inaction is nothing but a "real" inactivity of body and mind. Such a common yet misleading conclusion satisfies most people. In the holy "Bhagavad Gita" Lord Krishna mercifully wanted to enlighten, through Arjuna, the whole world. Even the great Arjuna happened or seemed to be deluded by this false appearance concerning action and inaction.

Overtaken by do-erness, Arjuna, like any ignorant person, identified himself with action and took it to be absolutely real. Thereafter, being overpowered by grief and delusion, he tried to escape it by means of a simple bodily inaction which was no more real and would have impeded his warrior duty. So, having first through wise teachings well prepared Arjuna to hear the redeeming Knowledge, Lord Krishna reveals to him the true nature of action and inaction:

"He who in action sees the non-existence of such action and who in inaction sees nothing but that (unreal) ac-

tion, he among men possesses intelligence. He is a Yogi, one who has accomplished all actions." (IV, 18)

Here, the first and foremost teaching is that one should never consider action as a reality, becoming identified with it so as to believe it is absolutely real. It is not real; it is ever changing. In other words, one should not attribute temporary actions to one's own true Self which is in reality devoid of them all. That Self is ever the same unchanging and pure Consciousness. "It appears to think. It appears to move. . . , but in reality it does not, say, a Upanishad concerning the Self or Atman. Thus, in action one should always see inaction or the non-existence of action, its complete absence as far as the true Self is concerned. Having a beginning and an end, actions are mere appearances, while the Self is the very Truth, changeless and imperishable, a pure Witness.

The second teaching of Lord Krishna here is that one should not make the opposite mistake and attribute some reality to

naction. It, after all, is nothing but the cessation of the unreal transient actions themselves. Just as the Self has no real connection with the ever changeful actions, It has no more connection with their cessation or inaction. Since inaction really belongs to action only, it should be seen as nothing but action itself, as much unreal as action.

Thus, action and inaction should both be seen as unreal -- based upon mere body and mind and belonging to them alone, not to the real Self which simply witnesses or reveals them, remaining ever actionless and

beyond all duality. Accordingly, all one's efforts should be put to remember always this basic truth which renders one a wise Yogi, an accomplished being. Such knowledge of the true nature of action and inaction removes entirely the "do-erness" also termed "I-ness" or "ego" and puts an end to ignorance, its very cause. Therefore this knowledge taught by the merciful Lord Krishna is worth being qualified as redeeming -- redeeming from the evil of delusion and transmigration.

May all attain to that great Knowledge through God's grace and guidance! □

The Man Who Worried About Heaven

There was a man of the county of Ch'i who was worrying that the sky might one day fall down, and he would not know where to hide himself. This so troubled him that he could not eat or sleep. There was another who was worried about this man's worry, and he went to explain it to him, saying, "The sky is only formed of accumulated air. There is not a place where there is no air. Whenever you move or breathe, you are living right in this sky. Why do you need ever worry that the sky will fall down?" "But if the earth should be destroyed?" The visitor went on to explain how solid the earth was and that it could never be destroyed. Finally that man seemed to understand, and the one who was explaining it was greatly pleased.

When Ch'anglutse heard about it, he laughed and said, "Since we know that all these things are formed of accumulated air and accumulated solids, how can

we say then that they are indestructible? Those who worry about the destruction of the universe are, of course, thinking too far ahead, but those who say they cannot be destroyed are also mistaken. Since the heaven and earth must be destroyed, they will end in destruction. When they are destroyed, why shouldn't one worry about it?"

Liehtse heard about what Ch'anglutse had said, and laughed and said, "Those who say that heaven and earth are destructible are wrong, and those who say that they are indestructible are also wrong. Destruction and indestructibility are not things we know anything about. However, they are both the same. Therefore, one lives and does not know about death; one dies and does not know about life. One comes and does not know about going away. One goes away and does not know about coming. Why should the question of destruction or non-destruction ever bother our minds?" □

Keep the Stream Flowing

Dr. Gerard Kuzniewski, Nutritionist

We live in an age that is adulterated with processed and refined foods. These, by their very nature, are most often completely digestible and therefore constipating to the system. Sri Swami Sivanandaji, in his book "The Science of Pranayama", tells us that if food is completely digestible, it will produce constipation. He goes on to say that food should contain some residue of fibers or husks which will form fecal matter.

His words hold an even more serious note when we realize that the United States has nearly the highest rate of cancer of the colon and rectum in the world. Approximately forty percent of all Americans over the age of forty suffer from diverticulosis, and almost seventy percent of those past seventy years old suffer from that same disease. It is also estimated that fifty percent of the United States population over the age of fifty suffers from hemorrhoids and an almost equal number are afflicted with varicose veins -- both conditions associated with constipation.

Dr. David Reuben, in his book "The Save Your Life Diet," suggests that all of the above conditions as well as heart attacks, which account for one-third of all the deaths in the United States, result to some degree from a clogged colon.

Our large intestine, better known as the colon, is approximately four or five feet long and about three inches in diameter. It can be described as a living river. The remains of our digestion should flow through the colon like an active stream. Once the stream stops flowing, stagnation occurs. When stagnation comes about, bacteria spreads and the roots of disease take hold.

The analogy of a garbage can lends itself very well to our discussion. Have you ever opened a filled garbage can on a hot, humid day and smelled the odor of rotten food? Well, that's what is happening inside our colon. If the undigested waste is not passing through our colon, it's sitting and rotting. As it rots, the tissues of our intestine absorb the poisons from the waste. Remember, our intestines are not stainless steel containers. Rather, our system is a living or-

nism, constantly flowing
and constantly alive.

As we eat foods that lack
roughage or fiber, there are
undigested particles to
stimulate the intestines to per-
form their job of pushing the
food through to the rectum. When
this happens, the active stream
becomes inactive and the fecal
matter begins to accumulate in
greater amounts. This brings
the effect of narrowing the
three-inch passageway of the
colon to a smaller and smaller
diameter until finally there is
very little passageway at all.

Dr. Dennis Burkitt, an Eng-
lish cancer specialist, contends
that a diet high in refined car-
bohydrates (white flour products
and white sugar products) leads
to a high bacterial count and
slow bowel movements, increasing
the probability of developing
cancer of the colon.

Dr. Burkitt's statement
carries with it a simple truth:
Refined foods are exactly that
- refined. They have had some-
thing removed. That something
is the life-saving fiber that
adds movement to our system
along with the vitamins and min-
erals that Nature included in
that particular food.

Dr. Carl Pfeiffer, in his
book "Mental and Elemental Nu-
rients," also incriminates
meat as one of the culprits in-
volved in causing cancer of the
colon. Meat has a slow transit
time in our system, and this

slow movement allows for in-
creased formation of cancer-
forming agents (carcinogens)
in the colon.

What is the solution? First,
I recommend that we educate
ourselves more regarding what
actually happens in our system.
Any good health store will
carry several books on fiber and
its importance in our diet. Second-
ly, we should avoid refined foods.
Bakery products such as pastries,
cakes, pies, rolls, and so on
along with white bread, white
pasta, and any other product that
has had the bran and wheat germ
removed will cause damage to
our system. Our diet should re-
volve around foods that have not
been subjected to refinement.

Third, I recommend seeking
out someone familiar with a
program to cleanse the colon.

Fourth, the following Yoga
asanas (postures) are helpful in
toning the bowels and should be
practiced regularly: Shoulderstand,
Fish, Plow, Peacock, Bow, Full For-
ward Bend, Half-Spinal Twist,
Stomach Lift, and Rolling of the
Abdominal Recti. Since these are
all part of the basic Hatha Yoga
practice, it should be obvious
how important regular Hatha Yoga
practice is to good health.

We need to discriminate wisely
as to the food we ingest. If we
don't, our society will feed us
a steady diet of refined, pro-
cessed foods that will eventually
cripple or kill. □

Prayer covers the whole of a man's life. There is no thought,
feeling, yearning, or desire, however low, trifling or vulgar we
may deem it, which if it affects our real interest or happiness,
we may not lay before God and be sure of His sympathy. His
nature is such that our often coming to Him does not tire Him. □

-Henry Ward Beecher

The Explanations

Gita Wenzel, age 11

"The next place I plan to visit is the rain forest in South America," Rose said.

"Oh, may I please go with you?" I asked.

"Well, I don't know about an eleven-year-old girl going to a rain forest. It might be kind of dangerous," said Rose.

"Oh, but I'll be so very careful!"

"Well, all right, Gita," she finally said.

So on the way to the rain forest I was thinking about why God put so many animals on this earth. "Why do you think God put so many animals on this earth, Rose?" I asked.

"Well, I don't know. Maybe just for show."

"I don't think so," I said. Then after a few minutes I was fast asleep. When I woke up we were just a few minutes away from the rain forest.

When we got there we stepped out of the bus and there, standing beside the bus was a beautiful, beautiful white horse.

"Rose! Rose! Quick look at that beautiful white horse!"

"Where?" she asked. "I don't see any horse."

"But, but it's right there!"

"You must be crazy," she

said. "I knew I shouldn't have brought you."

"But. . ." I started.

"She cannot see me," the horse interrupted in a very gentle and sweet voice. I stepped back. "Don't be frightened," said the horse. "God has sent me to answer your question about the animals."

"You mean about why he put so many animals on this earth? Well, He sent you to answer my questions!"

"Quit all this silly talk, and let's get on with it!" said the horse.

So we started walking into the forest. First we saw a jaguar. The horse said to the jaguar, "Mr. Jaguar, please tell this little lady why God put you here."

"Well," the jaguar replied, "God told me it's because he doesn't want to take the animals when it's their time to die, in a strange way -- like a beam of light or something. If anybody sees anything like that they won't know what to think. So, when it's a certain animal's time to go, God tells me and I have lunch!"

"Gosh!" I said. "I never thought of it that way. I always

bought you jaguars were mean and that's why you ate other animals."

"Not at all," said the horse. "The jaguars aren't mean. God simply made it their nature to eat other animals." I asked if other animals like lions and tigers have the same kind of purpose on earth as that one jaguar. "Yes," said the horse. He told me to get on his back. As soon as I did, he started running and all of a sudden we were in Africa! We were right in the middle of a herd of zebras.

"How did we get here?" I asked.

"Never mind that," said the horse.

We walked over to one of the zebras and the horse said, "Mrs. Zebra. Would you kindly tell this little lady what your purpose is on earth?"

"Surely I will," said Mrs. Zebra. "My purpose on earth is to protect other animals when danger is near. You see, when I sense danger I give out a loud whinny and run, and the animals hear me also run and hide. God also gave me protection. Because of my stripes and the color of them, I can hide in the shadows."

"Thank you," I said. "I never knew that."

Then before you knew it we were at some place called Fred's Farm. "What continent are we in now?" I asked.

The horse replied, "We are in North America. As a matter of fact, we are in the United States of America."

We walked over to a cow. The horse said, "Mrs. Cow, would you please tell this girl what your purpose in life is?"

"Well, my purpose in life

is to give people food. You know, I give milk which can be made into cheese, yogurt, and lots of other wonderful dairy products. So that's my purpose in life."

"Thanks so much for telling me that," I said.

"Now do you understand why God put so many animals on this earth?" asked the horse.

"Sort of," I said.

"Well, the reason God put so many animals here on this earth is because he didn't want to have all the jobs done by the same animal. So he put lots of animals, and every animal has its own purpose in life. It's the same with plants, insects, and people too. Do you understand now?"

"Yes I do. Thank you."

"So then get on my back and I will take you home." I got on the horse's back and he took me home.

We said goodbye, and the horse left. While he was going up into the sky where he lived, he turned into a beam of light. It was God Himself. □

Love...

by Ambha Lessard, age 4

I love my mom.

And I love my dad.

Love is having friends.

Little sprinkling rain reminds me of love.

Flowers make me happy like love.

I love God.

God loves us.

God is in everyone.

God is even in myself.

God is love. □

ON NOT KNOWING

I know not where the wind calls home
I know not what makes birds sing
I only sense a Creative Force
Beyond imagining.

I know not the count of the sands by the sea
I know not why clouds come and go
I can only wonder at stars and snowdrops
And peacefully say, "Lord, You know."

I know not what's in my neighbor's heart
I know not the depth of my own.
I only trust that one day we both
Will know as we are known.

I know not what tomorrow will bring.
I know not where I'll be led
I only ask for the strength to say
What Jesus and Mary said.

I know not anything, my God
until I come to know You.
Conceal Yourself no longer, Lord,
Pour out your Spirit anew.

Sister Joan Metzner, MM □

Magnanimous Monk

P.B. Sreenivos

Seeing, in all creatures, GOD's divine image,
Wisdom and Knowledge he grows, along with his age!!
Almighty glows in the LOTUS-TEMPLE of his mind,
Magnanimous Monk, with a heart very kind,
Yearning to serve the creatures of the Lord's creation,
Sincerely, he works for their soul-elevation!!
Able President of the Divine Life Society,
Teaching "philosophy" to develop mind-purity,
Curing the maladies of faithless lives,
He explains convincingly how devotion thrives
In each heart, by following the path of Light,
Duly chanting the names of GOD, day and night!!
As the founder of the Integral Yoga Institute,
Noble ideas and ideals he implements to contribute
All the needed "Wealth of Health," for Universal Peace,
Never allowing any scope for detrimental infirmities!!
Disciple of the Saint, SWAMI SIVANANDA SARASWATHY,
All, big or small, he treats with compassionate sympathy. □

It's All Fun!

QUOTES

Can you identify the great ones who gave the following teachings?
Each quote is from a different person.

1. "Be good. Do good. Be kind and be compassionate."
2. "If you don't get it, immediately forget it."
3. "Blessed are the pure in heart for they shall see God."
4. "Right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, right meditation."
5. "I will bless the Lord at all times. His praise shall continually be in my mouth."
6. "Live for the sake of others. Forget yourself completely. The more you take care of others, the more others will take care of you."

* * *

ANSWERS TO APRIL/MAY QUIZ

1. NO PAIN, NO GAIN.
2. TRUTH IS ONE, PATHS ARE MANY.
3. PEACE IS MY GOD.
4. NO APPOINTMENTS, NO DISAPPOINTMENTS.
5. THE ULTIMATE QUEST OF THE ENTIRE WORLD IS PEACE.
6. THE DEDICATED EVER ENJOY SUPREME PEACE, THEREFORE LIVE ONLY TO SERVE.

□

Day-by-Day with Sri Gurudev



SEATTLE: Unity in Diversity Symposium

Our beloved Gurudev has always lived in the spirit of unity in diversity, inspiring us by the example of his life and by his ecumenical work. One of my first experiences of Gurudev was at the Little Synagogue in Brooklyn where he spoke with Rabbi Gelberman, Brother David Steindl-Rast, and Zen Monk Tai San.

Later I was involved with the Yoga Ecumenical Seminary, Yoga Ecumenical Retreats, and Word Out of Silence Symposium at Mt. Saviour Monastery. All benefited from Sri Gurudev's participation and guidance.

At the Integral Yoga Institute in Seattle, we found that our longing for an ecumenical gathering there was reflected by members of the Wings of the Message Sufi Order and the Chinook Learning Community. We all decided to work together on an ecumenical Symposium/Retreat. It was called "Unity in Diversity" and was held at St. Thomas Center, near Seattle in February, 1982. Sri Gurudev joined leaders from various spiritual traditions for this beautiful gathering. It was a great, inspiring experience for many, and we were asked to organize another such program for February, 1983.

This year, the number of participating organizations in-

creased to include: Integral Yoga Institute and Chinook Learning Community, co-sponsors, and the Episcopal Church of the Epiphany, the Seattle Sufi Center, Resources for Spiritual Leadership of the Catholic Church, the Cathedral Associates, the Church Council of Greater Seattle, and B'nai Or Religious Fellowship as supporting organizations.

Those of us who worked on the Symposium learned what it meant to work together in harmony, to experience more deeply the rich diversity between our organizations and the underlying unity which permeates them. We were blessed with a deepening understanding and appreciation for each other. We were reminded of Gurudev's saying: "Coming together is a beginning. Working together is progress. Staying together is success." We were all elevated by the presence and guidance of the spiritual teachers who led the conference: H.H. Reverend Sri Swami Satchidananda, Mother Tessa Bielecki, Reverend Gessha Midwer, and David Spangler. Their great example and universal teachings inspired us to deeper understanding of the words "Unity in Diversity."

-Rev. Padma Wick

Reflections on Unity in Diversity

Tagore wisely and poetically wrote, "The faith waiting in the heart of a seed promises a miracle of life which it cannot prove at once."

Those who stepped out with their heart to attend the second Unity in Diversity Symposium felt an energy moving out into

the world. Though not possible to prove at once, the faith and friendship generated during our three days together became the seeds of a living miracle. A promise of peace for our planet.

Those in our care from Tacoma, Washington represented our own mini-unity-in-diversity.

evout Catholic, an Episco-
an, a transplant from the
rch of England, and myself
a happy blend of East/West
sciousness.

It was raining softly when
oulled up to the stately,
an St. Thomas retreat grounds.
n, it is said, brings the
riage of earth and heaven.
a was the truth of our days
ether.

During the early Friday
ning registration, every-
ng was organized and arranged
a convenient, swift entry
the staff of the Integral
a Institute and Chinook
ning Center. We were gra-
usly cared for and housed
comfortable rooms. A table
liquids, fruit, and hearty
ads helped those who had
veled many miles to feel
reshed and welcome.

It was the beginning, too,
a visual unity in diversity.
ages, all modes of dress
e there. Some retreatants
e silent, indrawn. Others
e bouncy and eager to share.
pecial gift within the ob-
us physical/temperamental
ferences was the knowledge
t, as diverse as we all
med to be, it was the one
irit of Unity which drew us
ether. We all had, or were
m to, a planetary view. We

come to practice among our-
ves Unity in Diversity, to
ision and learn, to act in-
idually and collectively on
t vision as a seed for world
erstanding and cooperation.

All of us participating in
Symposium were greatly in-
rred by the wisdom and spon-
eous joy of our principle
els who represented a vari-
of sacred traditions.

SRI SWAMI SATCHIDANANDAJI,

ever beautiful in Spirit and
deep of soul, the well of wis-
dom and a fountain of spiritual
puns. Living under the same
roof with this integrated Being
is a treasure. His profound
spirituality speaks louder than
any words we might hear.

My eye and my heart caught
many images of him. These are
just a few: Speaking lovingly,
with total attention, with a
child. Patiently signing pictures
or books. Manifesting spontane-
ous Divine love. Sitting like a
jewel in clean, clear ochre.
Harmonizing and centering us
through "OM Shanthi" chanting.
Stopping midway in his long
stride to follow the lead of
a juggler retreatant -- tossing
many colored scarves high into
the air, he kept them as buoy-
ant and balanced as his own
inner being. It served as a sig-
nificant reminder of how a be-
loved Guru could keep a multi-
tude of souls uplifted and se-
cure. The trained touch of the
divine hand in contact at the
right time, in the right place.

MOTHER TESSA BIELECKI is
a vivacious model of honesty
and honor to her Catholic tradi-
tion. She presented us the spiri-
tual key to a fulfilled Christian
life -- its mystic tradition.
She charmed us with a frankness
and openness. My friend Kiki
described Mother Tessa as "Di-
vine Freshness." It is so. The
clarity of the love Mother Tessa
has for all of creation was evi-
dent in her words, actions, songs.
For her, God is alive and well
in the midst of life!

REVEREND GESSHIN MIDWER is a
model of joyous serenity. Im-
mersed as she is in sacred Zen,
she nevertheless transcends an-
cient tradition to make of her-
self a "bridge" of unity between

cultures, traditions, and individuals. Her poised "awakeness" taught that every moment is sacred. In her wholeness we saw freedom. With her came an associate, Reverend Karuna Dharma. Their natural "hereness" was a frame for Zen's simplicity; their humor, an overflow from stillness.

DAVID SPANGLER ties together the scientific and the spiritual. He challenges us to never stand still, to be "edge dwellers" ever ready to move out in consciousness. He introduced us to the Big Bang and Hot Line theory as it deals with the spiritual life and planetary consciousness. He pointed us away from the provincial idea of the new age as a separate tradition or club in itself, to maturing into a living, inner capacity to dwell in communion with the whole of life.

The conference culminated Sunday afternoon in the Universal Worship Service in the long, marble chapel. It touched us all. Symbols of the great religions

lined the walls of this fully Catholic place of worship. Music filled our ears and our hearts. There were voices and instruments representative of the East and the West. Before the altar sat a beautiful Native American woman clothed in white buckskin. Her songs were songs of the soul.

Sri Gurudev, Reverend Gesshi, Mother Tessa, and David Spangler all shared with us the traditions they represented. All transcending narrowness to encompass the wholeness of spirituality within the human family.

As the service closed, the candle each of us held was lit by one from the other until the whole chapel was alive with the light of God. The strains of "Halleluiah" followed our procession. Welling up from deep places of gratitude -- our voices rose in multi-harmonious dimensions. We were ONE.

Oneness brought peace and spilled over in joy. We experienced that Unity in Diversity

-Barbara Koch

BLUE MOUNTAIN DEDICATION: Clean Money

Maintaining the tradition of providing clean, natural, vegetarian food at reasonable prices, the Ashram in Virginia recently began running the Blue Mountain Natural Foods Store in Charlottesville, Virginia. On the 20th of March, Sri Gurudev joined approximately 80 people for the dedication ceremony.

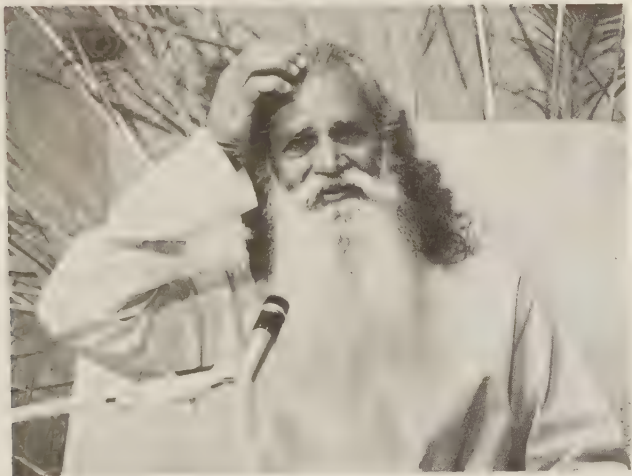
After a tour of the store, store manager Brother Rama asked Sri Gurudev to share some inspiring words with everyone. Sri Gurudev spoke about the importance for a selfless attitude in whatever work we do and gave some excellent advice to people of any business.

Among his remarks:

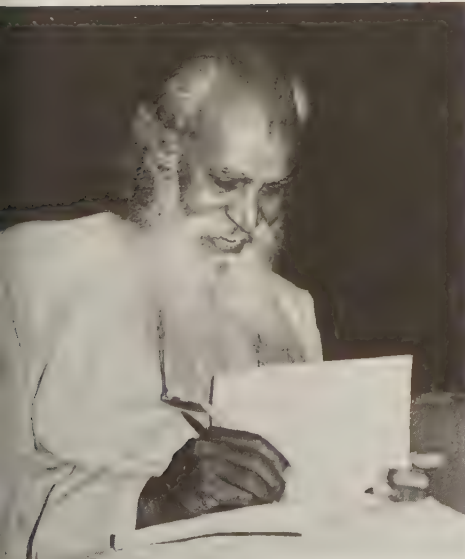
"Making money is not the primary goal in starting these Integral Yoga Institute and Ashram-related businesses. The primary goal is to put our members in various activities and let them be like everyone else and at the same time, show that they can be a little different, that they can be peaceful and useful. . . Though we call this place Blue Mountain Food Store, it is really a Yoga center. The people who come in should feel something special, not just business. . .

"In 1948, I was making a pilgrimage near a Himalayan holy

*David Spangler,
Mother Tessa,
Rev. Gesshin
and Sri Gurudev*



Sri Gurudev and Rev. Gesshin



place called Badrinath. We had to walk 150 miles. At one point, I stopped and was a little hungry. So I asked a man in a shop to sell me a few *barfis*, a type of Indian sweet. He looked at me and said, 'I don't think you would want to eat very much sugar. These *barfis* are old, and I added a lot of sugar to them. Probably for your journey you would like a fresher one. Go to that other shop; that man made his fresh this morning.'

"I was so surprised that I said, 'But don't you want my money?' He answered, 'I simply don't feel that it's good for you. I've been in this business for 25 years. God has been giving me what I need. I don't need to cheat anyone.' I feel that man was a great yogi. . .

"Give your customers good merchandise. Let the price be reasonable, and very soon people will know that this is the place to come. Even business can be a spiritual practice.

"It is not how much you make but how you make it. One hundred

dollars of clean money is better than \$1000 in dirty money. God knows how to adjust things. If you can earn clean money (that means money that is earned in a fair way from selling things that do not harm people and even help them) you will never fall sick, you will never lose things, nothing will break down. Make every cent that you earn clean money.

"Serve good clean food here. The food will receive spiritual vibrations from the thoughts of the people working here. Have some peace chants before opening and again before closing the store. Let all the things here be bathed by those beautiful vibrations and your good thoughts. It's not the food alone, it's how you serve your customers that is important. Let this be a healing center, a health-giving center to all those that walk in. A true yogi lives right in the midst of the world and does everything as a service to humanity, without selfish motives.

-Swami Karunananda Ma

HONG KONG: World Kitchen

Sri Gurudev arrived in Hong Kong on the 8th of January where he would be hosted by the beloved Harilela family. Many of the long-time devotees and friends came to welcome Gurudev. These included Gurudev's first Hong Kong secretary Eva Kwan, Mr. and Mrs. Rathour and the Chan family. The Harilela home is a true Indian household. All of the family members live under one big roof. This includes many young children who came rushing to see Gurudev when he arrived. They called to him delightedly and came to sit on his lap, hugging and kissing him and ad-

miring his beard. "Isn't he like Santa?" they exclaimed. One can easily see how it is that Hong Kong has been like a second home to Sri Gurudev since the 1950s.

On the 9th of January, Mr. George Harilela, the oldest Harilela brother, and Mr. Mohan Harilela, the youngest brother, brought Gurudev to the Hindu temple where they had arranged a lecture. Many people attended including Chinese and Europeans. Gurudev spoke about the significance of bringing offerings to God. He explained that it is that God needs our offerings.

stead it is to show that we recognize that it is by God's grace we are attaining everything. As it is only right that we should offer the fruit to God. Offering the fruit is what is called *tyagat*, dedication." As it coincidental that when Gurudev spoke of offering the fruits an elderly woman entered the temple and walked to the altar to offer fruit and flowers? Gurudev also spoke about the purpose of our life here in the world. "The purpose of the world is not to give pleasure or happiness. It is to give pain and turn us toward God." He explained how the world is like a big kitchen. Often when a meal is being prepared, if you look into the kitchen you will see a big mess; but in the dining room the food will be beautifully presented and well-enjoyed. The world is the kitchen in which we get cooked and fried. The shrine is the dining hall in which you enjoy what you have cooked."

Attending the talk was Mrs. Selma Shanthi Heitmeyer, a long time friend and Yoga teacher. Mrs. Heitmeyer introduced Sri Gurudev to several of her students and told them that it was Gurudev who had directed her to the glorious path of Yoga.

After the program, Gurudev visited with another long-time friend, Mr. Lo. Mr. Lo, a Yoga teacher and acupuncturist, had met with an accident and was in the hospital. Gurudev learned of this upon his arrival in Hong Kong and went to visit him right away. Mr. Lo was overjoyed to see Gurudev walk into his hospital room. He explained that one of his students had a dream in which Gurudev came to see Mr. Lo in the hospital. "Now I know

I will be all right. The dream came true."

George Harilela hosted Sri Gurudev for lunch at the Harilela-owned Viceroy of India Restaurant. There Mohan, who manages the Restaurant, and his wife Kamilla joined Gurudev. Their daughters Sherina, age 8, and Hersha, age 5 also joined the group. The children were eating when Gurudev arrived, but the moment he walked in they forgot all about their food. Hersha loves to pray and chant and always asks for Gurudev. We asked Hersha whom she loves best -- Lord Siva or Lord Krishna. She thought for a moment and replied, "Gurudev!" The two girls chanted "OM Namah Sivaaya" for Gurudev.

Throughout his stay in Hong Kong, Gurudev was always surrounded by members of the Harilela household, and they posed a wide range of questions on topics from Yoga practice to child-rearing. One question concerned special prayers for obtaining God's blessings. Gurudev replied with the following analogy: "To ask for God's favor is like asking for a cup of water when you have water all around you. It is like going to the ocean to ask for a drop of water. If you really trust in God you can never ask for anything. Is God foolish? If God is giving everything, should you remind Him what to give?"

On the 12th of January, the very popular radio interviewer Aileen Bridgewater spoke with Gurudev on her talk show. She introduced him as "one of the most revered living Yoga masters of our time."

That evening at the Harilela home, over 100 people gathered to hear Gurudev speak about Yoga.

Many were hearing about it for the first time so the talk included the basic precepts of Yoga. The talk was beautifully translated from English into Chinese by Eva Kwan.

The next day Sri Gurudev visited the home of Mr. and Mrs. Rathour. Eva's mother Mrs. Ho was one of the guests. She told everyone, "Yesterday I was having terrible pain due to an accident. Gurudev gave me a big hug. Now today there is absolutely no pain. It is a miracle!"

MALAYSIA

Sri Gurudev flew from Hong Kong to Kuala Lumpur on the 15th of January. There had been no rain and very hot sun for quite some time in Kuala Lumpur, but as Sri Gurudev flew aboard a Singapore Air flight that just happened to be numbered "108," a great rain poured just over Kuala Lumpur. Dr. and Mrs. Sivasundaram and the Doctor's sister met Gurudev at the plane. They presented him with a floor-length garland of red roses, and there in the pouring rain they fell at his feet. Inside the terminal many devotees gathered to receive Gurudev, among them Sri Maheshwaran of the Divine Life Society. Krishna and Radha Koch of Ontos Yogaville in Australia were also there to join Gurudev for his tour of the Far East.

Our own Parameshwari Adie of Washington, D.C. had arranged for Gurudev to be accommodated at her brother's home in Kuala Lumpur. Parames' brother, Sri Subramaniam, and his wife Esme graciously provided Gurudev with all the comforts and hospitality.

The following day, the 16th of January, a one day retreat had been organized by the mem-

bers of Sivananda Ashram there. The former president of the Ashram, a senior disciple of Master Sivanandaji and beloved brother monk of Sri Gurudev was the late Sri Swami Pranavanandaji. It was mainly Swami Pranavanandaji's efforts that have propagated the great teachings of Yoga in Master Sivanandaji's name throughout Malaysia. He had attained Mahasamadhi in 1982. Sri Swami Chidanandaji had requested all the senior swamis passing through the Malaysia area to come and give blessings and strength to the Center. When Sri Gurudev was planning to come to India, Swami Chidanandaji asked him specially to arrange his program and schedule to pass through Kuala Lumpur. The devotees were so pleased to have Gurudev's darshan. They especially arranged the one day retreat program.

Upon his arrival at the Ashram, Gurudev was taken to the famous Batu Caves. This exquisite naturally formed structure is the site of religious pilgrimage and festival. It houses a shrine for Lord Muruga, and the route to the Caves is very steep with many steps, similar to Palani Hill. Sri Maheshwaran told Gurudev that the lift to go up the steep hill was not functioning and perhaps Gurudev should not attempt the climb. Gurudev responded, "Lord Muruga will give me the strength to make the climb." When we reached the steps -- to everyone's surprise and relief -- a lift was working.

The satsang hall of the Ashram houses a beautiful shrine with a statue of Master Sivanandaji. There Gurudev was welcomed by Sri Maheshwaran and Sri Athimoolan. He gave a talk for over 200 devotees. The day's a

ities continued with varied
Ahana and several more talks
Gurudev.

Gurudev enjoyed a delicious
vegetarian lunch as the guests
Dr. and Mrs. Sivasundaram,
along with the other devo-
es gathered showered their
love and devotion upon him.

On the 17th of January Mr.
and Mrs. Subramaniam took Guru-
dev for a lovely outing to the
reside. There he enjoyed a
relaxing day and returned in
time to deliver a lecture at
the Ashram. Again the lecture
hall was filled as Gurudev
spoke on the topic of "Yoga and
Meditation." As a large Tamil-
speaking community, all the
members were astounded and im-
pressed by Gurudev's Tamil
notes.

Gurudev said that it is very
easy to be a good Yogi when
things are very smooth. "But,"
he warned, "Prove you are a
Yogi in the midst of everything
and anything. No matter what
comes, have that equanimity."
He gave the reassurance that,
by being regular in your Yoga
practices, all the bad habits
will fall away."

As Sri Gurudev prepared to
leave for Sri Lanka, Mrs. Kan-
lah came up to me in the air-
port and pressed something in-
to my hand. "I noticed," she
said, "that Sri Gurudev was
wearing a nylon teeshirt which
is much too hot in this cli-
mate. Here are some nice cotton
ones." She had so lovingly gone
out and purchased a dozen
white teeshirts and had them
dyed orange, all in one day.

SRI LANKA

Also on Sri Gurudev's flight

was Sri Swami Premanandaji who
has an Ashram in Sri Lanka. After
disembarking, Premanandaji ar-
ranged for Gurudev to be
whisked through customs. Mr.
Selvaratnam, Mrs. Rasiyah's son-
in-law and his daughter Radha,
along with Mr. Shanmugam, Mr.
Kanagaratnam and Mr. Jnanalingam,
all met Gurudev at the airport.
The next few days Gurudev spent
surrounded by the devotees, in-
cluding senior disciples who had
come all the way from Jaffna.

Miss Rajalakshmi Sinnathambi,
Mrs. Soorasangaran, Miss Kiru-
badevi, and Miss Bhavani who
are all the backbones of the
Divine Life Society and Satchid-
ananda Children's Society in
Jaffna were there to be with
their beloved Gurudev. Mr. Durai-
singam, known affectionately as
"Thambi", had come from Jaffna
to serve Gurudev throughout his
stay in Sri Lanka. Like Hanuman
incarnate, Thambi's example is
so inspiring.

Gurudev spoke of these devo-
tees so lovingly, "These are
my children who have been around
me for so many years. I have
come all this way not to sightsee
or anything else but just to be
with these children of mine."

On the 20th of January, Guru-
dev took the train from Colombo
to Kandy. To coincide with Guru-
dev's visit to Sri Lanka, Mrs.
Rasiyah had set her daughter Pad-
ma's wedding for the 21st of Jan-
uary. This wonderful family has
been devoted to Sri Gurudev for
so many years. Mrs. Rasiyah
served as Gurudev's secretary
years ago, and he has known
her children since they were
born. Her daughter Padmarani
and son Jayarajan came to Ameri-
ca several years ago to do a

Bharata Natyam tour to benefit LOTUS.

Sri Gurudev's arrival marked the beginning of the wedding festivities. At the train station to greet Gurudev were the bride-to-be (Padmarani), her mother Mrs. Rukmini Rasiah, and all the devotees who had traveled from Jaffna to Colombo and now on to Kandy to be with Gurudev. Swami Muktanandaji who lives at the Satchidananda Thapovanam and is a devotee of Sri Gurudev was also there. From the train station, Gurudev was taken to the Mahaweli Beach Hotel, where the owner Mr. Panabokke graciously insisted that Gurudev stay as his guest. He offered all hospitality to Gurudev, arranging special vegetarian meals and delicacies for him.

The day Gurudev and his party arrived, Mr. Panabokke personally arranged for his own car and driver to take us on a tour of the city. Gurudev enjoyed recalling all of the historical sites from the years he spent in Kandy. It was his headquarters for the nearly 13 years he spent there. Much of the Ashram building was still intact though about to be demolished to make way for a new bridge. Gurudev took us on a tour of the former Ashram, pointing out many points of interest. When he lived there, Gurudev's work was so far-reaching and highly respected that he had the only private telephone in that rural area. The postmistress herself used to deliver his mail personally.

After the drive Gurudev returned to the hotel, and there devotees from many different faiths gathered to have his darshan. One man approached Gurudev and handed him two malas. One was his and one was

his wife's. He asked Gurudev to keep them for a day and charge the malas with his vibrations and blessings. There did not seem to be anything unusual in this request, but later Gurudev commented, "Do you know that this man is a strict Buddhist? But he was initiated by me and comes to me to get the blessing. This is the greatness of Kandy."

"That is the greatness of you Gurudev," we replied.

On the 21st of January, Mr. Noel Paranagama, the Proctor of Kandy and a longtime friend of Sri Gurudev, came to the hotel in the morning. He took Gurudev and those of us traveling with him for a tour of several temples.

The first stop was a Buddhist temple called Dalada Maligawa Temple of the Tooth. This is reported to hold an actual relic of Lord Buddha's tooth. Inside, Gurudev was given special VIP treatment. We were blessed to have a private darshan of the innermost shrine in which the sacred tooth of the Buddha is housed. The priest explained that the relic is never taken outside the Temple. Only every few years it is brought out into an outer corridor of the Temple to be displayed to all the pilgrims who gather. Gurudev explained that it takes four or more priests to open the various locks of the golden dome that houses six other chambers within that. Each chamber is fully decorated and must be removed one by one until one reaches the seventh, the innermost chamber which holds the sacred relic. Sri Gurudev reminisced about how he had come to have a special darshan in the 1950s with some of the high commissioners of the Temple. "The vibration is so powerful

e," he said. "To come even
s close to the inner chambers
a rare privilege and bless-
." Gurudev lead us in chant-
of "Buddha Bhagavan " before
left the Temple.

Next we visited the Patini
iwala, which is a temple to
Goddess as a virgin, or Pur-
personified. Sri Gurudev
d us the rich and marvelous
story of the building of the
ple. As his story came more
o the present times, he told
that when he moved to Sri
ka, Mr. Paranagama -- who is
y devoted to this aspect of
Goddess -- told Gurudev of
s Shrine. Mr. Paranagama
shed to become a trustee of
Temple and asked for Sri
udev's blessings. Subsequent-
Mr. Paranagama was elected
a temple trustee and served
ten years in that capacity.
used to ask Gurudev's advice
all aspects of temple restor-
on and management. The deity
, unfortunately, neglected
ore this time and badly
ded cleaning. The temple
horities were concerned about
n touching the deity, but
e to Mr. Paranagam's complete
st in Gurudev, they gave
udev permission to clean the
actum. Working precisely
oughout the night, Sri Guru-
y cleaned the deity until
m under the soot and dust
erged precious gems and stones,
ried for years by the dirt
vering the statue of the God-
ss. Gurudev properly installed
e deity and initiated Mr. Par-
agama and the temple priest
o the Goddess mantram and the
per rituals for worshipping
e Goddess as the Brahmin
ests do in India.

That evening we attended
e wedding of Padmarani Rasiyah

to Raj Kumar. It was a beautiful
Hindu wedding and Gurudev's
presence was so important to
Padma and her entire family.

The following day we visit-
ed the first Ashram that
Gurudev had in Kandy in the Tenne-
kumbura section. Krishna and Radha
wished to film Gurudev here for
the Archives. Then followed a
luncheon to celebrate Mrs. Rasi-
ah's birthday. Next Gurudev took
the train back to Colombo.

Mrs. Soorasangaran, Miss Raja-
lakshmi, and Miss Bhavani all
joined Gurudev. During the train
ride, Gurudev was reading through
some old documents from the
Kandy Ashram that Thambi had
brought from Jaffna where all the
old records from Gurudev's days
in Sri Lanka are being stored.
There was one document offici-
ating the Divine Life Society
branch that Gurudev had begun in
Sri Lanka. The document had been
sent by the Rishikesh headquart-
ers and signed by Swami Sivananda-
ji Maharaj himself. Much remin-
iscing ensued. Gurudev told us
that all of the original audio
tapes from his classes, talks,
and retreats in Ceylon were still
being stored in Jaffna. We then
asked if we could bring all of
those valued tapes to our Archives
in the United States, and Thambi
devotedly volunteered to immedi-
ately go to Jaffna and bring them.
He had to travel all day and all
night by train in order to get
them to Sri Gurudev before his
departure from Sri Lanka. Such
is the dedication of this great
soul that he didn't hesitate to
complete this task. All these
senior disciples are a great in-
spiration to us.

TO BE CONTINUED

-Sister Devi Chaitanya □

UPCOMING EVENTS WITH SRI GURUDEV
JUNE - JULY 1983

JUNE

1	Portland OREGON	LOTUS Benefit
3	Colorado Springs COLORADO	Lecture: Part of ecumenical series sponsored by the Catholic Ministry
4	Denver COLORADO	Public Lecture & LOTUS Luncheon
16 - 17	Honesdale PENNSYLVANIA	8th International Congress Himalayan Institute
23 - 26	Pomfret Center CONNECTICUT	Integral Yoga Retreat
24	Hartford CONNECTICUT	Public Lecture

JULY

2 - 3	Orlando FLORIDA	1st Southeastern Hindu Conference Sponsor: Vishwa Hindu Parishad
23 - 24	Buckingham VIRGINIA	Guru Poornima Celebration

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- Sri Gurudev

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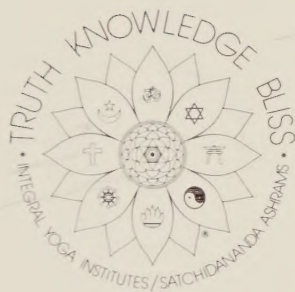
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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Karma
Yoga



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Bhakti
Yoga



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Jnana
Yoga



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda